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## "Home, sweet Home!"

By Coz.

O "*Home, sweet Home!*" well may the poet sing  
In wondrous tones, and with divinest art,  
Those words, whose sounds of soothing sadness ring  
Melodious thro' the sighing soul, and bring  
The hot tears streaming from the melting heart—  
*O Home, sweet Home!*

"O *Home, sweet Home!*" when far from thee we stray,  
O'er lofty mountains, or o'er trackless sea,  
How yearns the soul to cast all else away,  
And feel enriched, beholding but the day  
That guides her buoyant footsteps back to thee—  
*O Home, sweet Home!*

O "*Home, sweet Home!*" no weary length of years  
Can cause us to forget thy joyous days  
Of guileless youth, whose happiness endears  
Thee more to us amid the sighs and tears  
That measure time along the world's rough ways—  
*O Home, sweet Home!*

O "*Home, sweet Home!*" there may be those who dream  
Of wealth and honors lovelier far than thee;  
But ne'er did jeweled diadem or gleam  
Of gold, seductive, for a moment seem  
More precious in mine eyes, or dear to me—  
*O Home, sweet Home!*

O "*Home, sweet Home!*" 'tis thine alone to bring  
Back from the tomb the faces that I love—  
Of Mother, Sister—memories that cling  
Around the heart, and whisper, murmuring,  
Sweet dreams of happier homes this earth above—  
*O Home, sweet Home!*

Ah, "*Home, sweet Home!*" were I a child again,  
And knew thy worth as well as now I do,  
Not all the threats or promises of men  
Could lure me from thine influence—for when  
All else proved false—thou, alone, art true—  
*Ah, Home, sweet Home!*

## Divine Right.

Since "divine" in this connection must mean "proceeding from God," we do not hesitate to say that every "right" is *divine*,—in fact, that it should be right it must necessarily proceed from the source of all justice. So the rights of life and of property are divine. The first is the right to

remain in that state of probation in which Divine Providence, for His own wise purposes, has placed us. It is evidently not only a right but a duty—it resolves itself into the highest duty—that of obedience to God. The second is the right to employ those means which Divine Providence, making us His steward, has placed within our reach, to the advantage of ourselves and those around us. This right is clearly a duty also; and, properly understood, every right involves a duty, and conversely, every duty a right. So the Divine Commandments, while they inculcate our duties, at the same time maintain our rights. Wherever they are kept, there we find social rights respected—there we find domestic happiness—there we find public virtue—there is honor given to whom it is due. What a paradise the bare keeping of the Ten Commandments would make of the world, compared with what it now is! Think of a large city in which neither jails, police courts, nor constables would be required. Civil courts there might be, because mistakes will always happen, and two individuals might each honestly believe himself to be right in upholding opposite claims. We do not say that such a state of affairs would exempt us from every evil, but we do say that what evil there would be left would be no more than a mere shadow of what it is now. And yet it is easy to keep the Ten Commandments.

In the keeping of these, however, it has always happened, that while the other nine might be sufficiently understood, there has always been some *one* which has been a subject of misunderstanding in the social order. Either too much has been put upon it, or not enough. So the First Commandment was made by the Iconoclasts of the 8th century, and the numerous sectaries eight centuries later, an excuse for charging the great bulk of Christendom with idolatry. Many of the young nobility of Europe during the past and preceding generations, whose veneration for

the rest of the Decalogue was most exemplary, were prepared constantly in their hearts to violate the Fifth Commandment, by the determination to fight a duel whenever challenged. So also those who are called "good people," even "pious people," live in so continual a breach of the Eighth Commandment that they become blind to and unconscious of their own guilt.

If we were asked, however, what was the peculiarly misunderstood Commandment in modern social life—in the scheme of civilization under modern ideas,—we would say without hesitation that it was the Fourth; and as the Fourth, with its obligations and rights, is the bond of society itself, there is no doubt that its proper understanding is a matter of the highest social as well as religious importance. It is of its social importance alone that we are now to speak, and we have chosen the title "Divine Right" for this essay, because it is the *divinity* of the rights protected by this Commandment which is at present least understood.

We will take the liberty of making an extensive quotation from our text-book on Ethics (Disertatio II, Cap. III, ¶ 91):

"*De auctoritate parentum; quonam nomine sit exercenda.*—Quamvis auctoritas paterna adeo legitima sit in se, ut nulla alia legitimior in terrâ reperiatur, attamen ut efficaciter exerceatur in animum infantis, pater imperare debet nomine voluntatis superioris, nempe, voluntatis divinæ. Si enim pater voluntatem suam non proponat tanquam intimationem voluntatis divinæ, sed proprio suo nomine obligationem imponere velit, ac puerum cogat ad obediendum sine ullo alio motivo quàm propria patris voluntas, hæc agendi ratio tyrannica et despotica videtur puero, qui se regi non patitur sicut regi solent ipsa bruta animalia. Quod si loquatur pater nomine *sapientiæ et rationis*, tunc puero probandum erit eum a rectâ ratione recedere; ipse puer ratiocinabitur et forsan subtiliùs, quia magis suâ interest. Tandem, si pater filio exhibeat illius commodum et majus illius bonum, hic contendet se meliorem esse judicem quàm quisquam de proprio suo commodo; et sic de aliis hujusmodi motivis. Dum econtra, si puero imperetur nomine Dei, ab ipsâ radice omnia subterfugia rescinduntur, ut patet. Itaque, ut auctoritas paterna efficaciter agat in liberorum voluntates, niti debet auctoritate Dei." \*

\* We translate the Latin for the benefit of our Commercial and Scientific fellow-students: "*On the Authority of Parents; in what name it should be exercised.*—Although paternal authori-

But it is not alone to the natural parent that the Fourth Commandment applies, and whose rights are divine. "To bishops, pastors, *magistrates*, and masters" in the simple and comprehensive words of the Catechism, obedience and respect are due as well as to parents, and from the same exalted motive.

It is true that the phrase "Divine Right of Kings" has been abused and overstrained. In the hands of the sectaries of the 16th century it was set up as supreme, in opposition to the spiritual supremacy of the Church; and even those nations which escaped the infection of sectarianism were yet more or less affected with the overstrained idea of the "Divine Right of Kings." This it was that in the mind of Louis XIV led to those tyrannical measures which superinduced that frightful reaction a hundred years later, and not only unseated his posterity from the throne of France, but made itself felt throughout the civilized world in such a manner as to unsettle the fundamental ideas of legitimacy, loyalty, and the criminality of resistance to established authority.

But because an idea has, at one time in the world's history, been pushed too far, it does not follow that it is not true as far as it was intended to go; it does not follow that the reaction which always follows the pushing of an idea too far, is anything more than mere reaction—that the modern prevalent ideas of liberty and reform are progressive, and not actually retrogressive in their tendency; that chief magistrates have *not* a divine right to exercise their authority as far as it is legitimate; and, since every right is a duty, that they are not bound by sacred duty so to exercise it. Conversely, it does not prove that the people, even where the form of government is elective,

ty is so legitimate in itself, that none more legitimate can be found on earth, nevertheless, that it may be efficaciously exercised on the mind of the child, the father must command in the name of a higher will, namely, of the divine will. For if the father does not put forward his own will as an intimation of the divine will, but wishes to impose an obligation in his own name, and forces the child to obey without any other motive than his father's own will, this motive of action will seem tyrannical and despotic to the child, who will not bear to be governed like a very brute beast. But if the father speak in the name of *wisdom* and *reason*, then it will be necessary to prove to the boy that he has departed from right reason; the boy himself will also reason, and perhaps more subtly, as it concerns him more nearly. In fine, if the father should set before the son his interest and greater good, the latter may argue that he himself is a better judge than anybody else of his own interest; and so of other motives of this kind. On the other hand, if the boy is commanded in the name of God, every subterfuge is plucked up by the root, as is evident. Therefore, that the paternal authority may operate efficaciously on the mind of children, it must rest on the authority of God."

have a right to consider their magistrates as their own creatures, dependent on them for their authority and the right to exercise it.

An elective form of government is no doubt a very convenient one, because it assures the magistrate of the good will of a majority of those whom Providence calls upon him to govern. But the power to govern proceeds from God, no matter what be the natural means used as the exterior expression of the divine will—whether hereditary descent, the choice of a privileged few, or the choice of all.

A *divine* right does not mean an *inalienable* right. The right to life is divine, as we have shown; but it is not *inalienable*, since it may be forfeited in punishment of heinous crime. So of the right to property, and most other rights.

Were this divine right properly understood, the social questions which agitate the popular mind would be set at rest; confidence in Divine Providence as a power overruling the councils of the state would be restored; the significance of the prayers offered at the opening of legislative and judicial deliberations would be felt; "Vigilance Committees" would be regarded in their true light—not as the popular will developing itself in a new form, but as unlawful and criminal cliques; and, in fine, lynch law with its kindred anarchies would be destroyed.

That all those who are to be governed should actively concur in the choice of a magistrate is one of the most absurd outgrowths of the reactionary movement against what was called the "Divine Right of Kings," and has been the cause of a great deal of trouble in our age and country. It was an idea never heard of till the present century. It has no foundation in nature, or in the usual workings of Divine Providence as we find them laid before us in history. That which our Ethics, above quoted, calls *auctoritas adeo legitima ut nulla alia legitimior in terrâ reperiatur*, affords a case in which the governed have nothing to say whatever in the choice of the administrator of their affairs. And yet the paternal authority is the chosen symbol of all human authority. As the Fourth Commandment stands, it is made the model authority under whose name every other is understood.

In cases where rigid government is of more palpable importance, the elective principle is discarded utterly. Who thinks of allowing the soldiers of a regiment to elect their officers—the crew of a vessel to elect their commander? And yet who will say that the authority exercised by

these functionaries is not legitimate?—that obedience and honor are not due to them, and that those who refuse must be visited by the severest penalties?

And even when authority is elective, it is not necessarily so by the whole mass of the governed. The Presidency of a University depends on the choice of but a very few of those who are to be governed under it, and very often by the appointment of a power superior to both governor and governed. Yet the rights of the governed are as secure under one form as under another.

It has been said that "He governs best who governs least." We think this is another of the ideas that has been carried a little too far. It may be true with the modification "as long as he governs enough." When the law is not strong enough to punish crime—when vigilance committees, composed not of mob-ruffians, but of men banded together for the mutual protection of their families and property, take the authority of inflicting punishment into their own hands, then the country is not well governed.

The fault has not arisen from the governed. Since the rationalism of the last century, the motives exploded by our above quoted passage from our text-book on Ethics—the motives *sapientia et rationis* or *illius commodum et majus illius bonum* have been too often, even by parents, made the foundations of their authority. We doubt whether the majority of the children educated at our Public Schools would ever think of giving any other reason for the obedience due to parents. "Father knows best" is put into the mouth of model young moralists in our popular school-books, as the great principle on which all the observance of the Fourth Commandment turns. And supposing you don't believe, and can't be made to believe in your heart, my child, that "father knows best"—supposing he is wrong (which he very often is, and you very often know it, too) are you thereby absolved from the Commandment itself? In short, was the Fourth Commandment merely designed to give you the free benefit of the advice of an experienced friend, or is it a sacred injunction which you cannot violate without danger to your soul?

S.

"THE MEMORIAL" will be illustrated with a splendid picture of Notre Dame, engraved by the Chicago Lithographic Company. It is the finest view of Notre Dame which we have ever seen; but in spite of its artistic merit—like every picture—it is surpassed by the reality.

## "The Knights of St. John."

By Coz.

### PART I.—THE CRESCENT.

Round the lofty walls of Malta  
Proudly throng the Moslem host,  
Far they've sailed from eastern regions,  
And their vessels line the coast,—  
Restless, warlike, turbaned legions,  
Fierce Mahomet's proudest boast!

From the east the golden sunbeams  
Sparkling on their polished spears,  
Brightly o'er them gleams the Crescent,  
Ring the vallies with their cheers.

Thrice ten thousand swords are flashing  
From their scabbards on this day;  
Countless bowmen grasp their arrows,  
Eager for the deadly fray.

O'er the plain, on prancing chargers,  
From Sahara's burning sands,  
Skilled to hurl the spear in battle,  
Wheel Arabia's fiery bands.

Squadron pressing close on squadron,  
Dark Morocco's hordes advance;  
Swiftly rush they on to battle,  
Armed with cimeter and lance.  
Loudly sounds the braying trumpet,  
Hark—the cannon's sullen roar!  
See—the wide-extended columns,  
Gleaming, stretch from shore to shore!

As the roaring waves of ocean  
Thunder 'gainst some hoary rock,  
Onward roll those shouting myriads—  
Where's the foe to stand their shock?

### PART II.—THE CROSS.

In yon high-walled, cross-crowned city  
Sternly wait th' opposing bands;  
Steel-clad, fearless, martial heroes,  
Belted knights from Christian lands,  
Victors in a hundred battles,  
Whom the great Valette commands!

Proudly o'er them streams the banner,  
Of the Cross, for which they fight—  
Twenty thousand falchions glitter  
In the morning's rosy light.

Twenty thousand hearts undaunted,  
Wildly throbbing, court the fray;  
Hearts that never quaked with panic  
On the dreadful battle-day.

Every castle, tower and turret  
Bristles with their pointed spears,  
Thronged is every post of danger—  
For the brave death hath no fears!

Tho' no wild huzza arises  
From that marshalled, silent host,  
Sternly vows each Christian soldier,  
That no Moslem foe, returning  
To his spouse and babes, shall boast  
Of the Crescent raised in triumph  
O'er the Cross, on Malta's coast!

Doffed is every plumed helmet,  
Down to earth on bended knee—  
Lowly bows each saintly hero,  
While his prayers ascend to Thee,  
God of battles,—Thou who rulest  
Warring nations, earth and sea!

Then, their mighty chief, uprising,  
First the solemn silence broke;  
On their hearts his accents falling,  
All their native valor woke;  
Something seemed he more than mortal,  
While his comrades thus he spoke:

"Brothers! Knights in fight unconquered,  
Yonder stands the haughty foe;  
Bows the Cross unto the Crescent?  
Quail the Knights of Malta? No!

"Victory is not to numbers;  
From His high celestial throne,  
God, who wields the sword of justice,  
God will battle for His own!

Round the Cross, our sacred standard,  
Rally, Christians, then, with me;  
In the onset be your watchword  
'*Christ—St. John, and Victory!*'  
Strike till every foe is routed;  
Strike, and Christendom is free!"

Closer grasped they then their bucklers,  
Fiercer glared each flashing eye,  
While their shout ascends to heaven,  
"Never, never will we fly;  
Battling for our sacred altars,  
Here we conquer, or—we die!"

### PART III.—THE CONFLICT.

Answering rose the din of conflict,  
Roared the cannon long and loud,  
While their lurid lightning, blazing,  
Flashed amid the battle cloud.

Fiercely 'gainst the ramparts rattling,  
Falls an iron shower of balls;  
Feathered shafts, with aim unerring,  
Ply the Christians from the walls—

With their engines down they tumble—  
Craggy rocks as thick as hail—  
Vain are shields against that tempest,  
Vain the Turkish coat of mail!

Here a reckless band of foemen  
Plant their ladders 'gainst the wall;  
Loudly shouting, up they clamber,  
Shrouded by the battle's pall.  
Hark—a crash—a cry of anguish—  
Crushed and bleeding, down they fall!

There they roll high wooden castles  
'Gains the rampart's frowning height—  
From that shelter skilful archers  
Twang their bow-strings in the fight.

Dare a Christian show his visage  
O'er the wall? a well aimed dart,  
Thro' his shield and armor crashing,  
Quivers in his bleeding heart!

Joy the haughty Turks, on seeing  
Carnage stalking 'mid their foes—  
"Spare not—spare not!"—shouts their leader,  
While his eye with fury glows.

Soon his joy is changed to sorrow,  
To a wail of woe his shout—  
Fifty knights with flaming torches  
From the gateway sally out—

Soon the castles, blazing, crackle—  
Rolling flames ascend on high—  
In their forts the archers, prisoned,  
Howl their hate, and raging, die!  
Troops on troops, the wall approaching,  
Thunder 'gainst the brazen gate,  
Seas of boiling oil descending,  
Sweep whole columns to their fate.

Hand-grenades among them bursting'  
Scatter ruin far around—  
With the heaps of dead and dying  
Covered is the bloody ground.

Backward from the wall recoiling,  
Roll the cohorts, mad with pain—  
Broken—scattered—blind with fury,  
Reel they o'er the mangled slain.

Louder yet the cannon thunder—  
Quakes the fiercely battered wall—  
Crashing thro' the Christian breastworks  
Balls and whistling bullets fall.

Clouds of smoke to heaven ascending,  
Veil from view the light of day—  
Flashing thro' the murky darkness,  
Vivid lightnings seem to play.

Now the heaving bulwarks tremble—  
Rumbles earth and—lo! on high,  
Warlike engines, knights and armor  
Whirling, thunder thro' the sky!

#### PART IV—THE VICTORY.

Fallen—fallen is the city!  
Hidden foes have sprung a mine—  
Onward now Piali, onward—  
And the Christian fort is thine!

Thro' the breach, with spear and banner,  
Madly dash the daring foe—  
Sharply ring their flashing sabres—  
Hundreds fall at every blow.

Sword in hand, their war-cry shouting,  
Thousands follow from the plain—  
Tremble now, ye Knights of Malta—  
Fly—ye mail-clad sons of Spain!

Never fled the Knights of Malta!  
Never showed their backs to foe!  
Shun they not that fearful onset?  
History proudly answers, No!

Hewing down the foe by hundreds,  
To the charge the Knights advance—  
Crashing fall their battle-axes,  
Red with gore is every lance.

Fierce the conflict—thousands struggling,  
Man to man, and shield to shield,  
Vain the strife, oppressed by numbers,  
Now the knights are forced to yield!

Slowly backward they are driven;  
Bravely battling, many fall;  
While the bloodstained Moslem banner  
Waves in triumph o'er the wall.—  
Now thy hour is come, O Malta!

And thy knights are conquered all!  
Conquered? No! for like a lion  
Onward rushes LaValette  
With a chosen band of heroes;  
O, there's hope for Malta yet!

Thro' the foe they cleave a pathway,  
Blow succeeding fast to blow;  
While before their awful onset  
Horse and rider downward go.

Vainly round their gory banner  
Thickly throng the Moslem horde,  
As the grain before the sickle,  
Sink they 'neath the Christian sword!

Onward, onward sweeps that column  
With the tempest's rushing sound,  
Now Valette, the standard seizing,  
Drags it trailing to the ground!

Swift as thunderbolt from heaven  
Falls the sword of LaValette,  
With the blood of flying foemen  
Every reeking spear is wet!

Yes, they fly; the foe are flying  
Thro' the breach, a maddened rout,  
On their rear the Christians thunder  
Sounding forth their battle shout!

Loudly thro' the joyous city  
Rings the cry of "*Malta's free!*"  
Fifty thousand Christians answer  
"*La Valette, and Liberty!*"  
While the knights, the foe pursuing,  
Raise, O God, their voice to Thee,  
Till the distant hills re-echo  
"*CHRIST—ST. JOHN—AND VICTORY!*"

### Photography.

[CONCLUDED.]

*The printing process.*—Photographs may be printed either on plain, or albumenized paper. Albumenized paper is, however, superior to any other for small pictures; for on its smooth and glossy surface, the print has more vigor and roundness, and appears in better relief than on any other. Albumen is prepared in the following manner. A quantity of the white of eggs, containing about ten grains chloride of ammonium to the fluid ounce, is beaten into a froth, and then allowed to stand until it has returned to its former liquid state. It is then filtered into a flat dish of sufficient size to allow a sheet of paper to float on the albumen without touching its edges. A sheet of plain paper is then laid carefully on the solution, removing, at the same time, the bubbles that may form on its surface, a few of which would spoil the whole sheet, if allowed to remain. This operation, owing to the glutinous nature of the albumen, is one of the most difficult and annoying, and it is only by experience and after long practice that it can be successfully performed. The sheets, after they have lain about a minute on the solution, are taken off and hung up to dry. By thus albumenizing the paper, two objects are accomplished:—a beautiful and even surface which prevents the picture from penetrating into the paper, and a film containing as much salt as may be sufficient to chloridize the nitrate of silver which is to be subsequently absorbed by it. The albumenized sheets are then floated on a bath of nitrate of silver in the same manner as on the albumen bath. During the time the paper remains on this solution, its albumen surface becomes saturated with nitrate of

silver, which, as the paper dries, becomes transformed into chloride of silver. Chloride of silver is sensitive to the light, but not near so much so as either iodide or bromide of the same metal. When the sheets are dry, they are, consequently, sensitive to light, and must be kept in the dark-room, or in a box, until they are required for use. If it be deemed necessary to have the paper very sensitive, it is exposed for some time to the fumes of concentrated liquid-ammonia, thereby obtaining an ammonio-chloride of silver, which ranks next in sensitiveness to iodide of silver.

The negative is now put in the printing-frame and a piece of the sensitized paper, albumen-side downwards, is superimposed upon it in such a manner as to have the collodion side of the negative and the albumen side of the paper in contact with each other. Both are then pressed firmly together by means of a spring door, which opens on hinges in the middle, so that one half of the paper is held fast to the negative while the other may be examined in order to know how the printing is progressing. The frame is then set in the sun and the printing begins.

We have seen, in the negative process, that a deposit of silver was made on the glass plate wherever the rays of light from the object, were reflected upon it, during its exposure in the camera, and that on its being developed, an image appeared, the reverse of the object from which it was taken; or in other words, that the deposit of silver oxidized by the light was turned black by the developer, and precipitated on the plate in the form of metallic silver. From this, then, it is evident that during the printing operation the paper will be exposed to the light wherever the negative is transparent, and protected from it wherever it is opaque, and, consequently, that the paper print will be a *direct* picture, corresponding, in every respect, to the original.

At first, the parts of the sensitized paper, which are exposed through the transparencies of the negative, become slightly discolored, then blue, afterwards black, and finally, if the negative be of the proper intensity, and the paper well prepared, the shadows become bronzed, which is a sign that the printing has proceeded far enough. The print is then taken out, and another piece of paper takes its place, and so on until the required number of prints has been obtained. The time of printing varies according to the strength of the light, the intensity of the negative, and the sensitiveness of the paper: from two to three minutes is generally found to be sufficient under a good

light. The prints, when taken from the frame, are put into a dark box, in order to protect them from the light, and conveyed to the wash-room.

They are then washed well in running water, and immersed in the toning-bath. This consists of chloride of gold dissolved in a quantity of water made alkaline by means of bicarbonate of soda or chalk. Chloride of gold is prepared thus: A quantity of pure gold is dissolved in a mixture of one part nitric, and four parts muriatic acid, and evaporated to dryness. The chloride of gold which remains after evaporation is again dissolved in water and again evaporated so as to remove all excess of acid. It is then re-dissolved in water, in which it is perfectly soluble, and in which it is kept until it is required for use. As soon as the prints are covered with the toning solution, they begin to lose the blood-red color which they had during the printing and washing, and to assume a more agreeable appearance. When they are thought to be sufficiently toned, they are taken out, washed, and put into the fixing-bath, which consists of water saturated with hyposulphite of soda.

Hyposulphite of soda possesses the property of dissolving chloride as well as iodide of silver and of holding them in solution. So the fixing-bath removed all the silver from the paper that was not acted upon by the light while printing, and which, allowed to remain, would turn black and spoil the picture. When the fixing is complete, the prints are taken out, and washed for eight or ten hours in running water. They are then dried, and mounted on card-boards.



"Excelsior!" in deed and word;—  
 "The pen is mightier than the sword,"—  
 Wouldst thou receive the starry crown?  
 In tuneful contests seek renown;—  
 "United for Eternity!"—  
 CECILIANS, such our motto be!



### The Annual Commencement and Silver Jubilee.

From all the indications which have come under our notice, the Annual Commencement promises to be largely attended by parents and friends from the neighboring States. The preparations made to receive our kind visitors will be on a scale adequate to the emergency. Many rooms have been prepared for the guests in the College buildings, and everything else pertaining to the necessities as well as enjoyments of life secured for their comfort. Yet, with all the best will to please and make everyone feel at home, the large number of visitors, the pressure of the day's business, the great difficulty of attending personally to all, will no doubt give sufficient cause for begging the kind forbearance of those whose patience may be taxed. However, we have always found our visitors well pleased in former years, and we have every reason to believe that they will be no less so this year.

Our programme will perhaps appear somewhat long, somewhat of a tiresome ordeal to undergo—half of which might have been amply sufficient. We must call to the mind of our friends the event which we celebrate, the importance of which is certainly sufficient to make our programme appear only of reasonable length.

THE PREMIUMS to be awarded at the Annual Commencement are for the greater part choice and valuable works. The Competition prizes, twelve in number,—four gold and eight silver,—are in shape and size similar to those of last year.

THE FIRST HONORS, which will be awarded to those whose conduct will have been perfect during the whole year and will have passed several years at Notre Dame, will consist in gold badges upon which the names of the recipients will be engraved with the motto "OPTIME MERENTI."

The SECOND HONORS will consist of an Honorable Mention equivalent to an *Accessit to 1st Honors*, and shall be awarded to the best conducted students who, either on account of the limited time passed at Notre Dame, or some other cause, could not receive the 1st Honors.

PARENTS and friends who will visit Notre Dame on Commencement Day will be pleased to learn that a special train will leave South Bend for Chicago at 7:30 P. M. on Wednesday.

### Father J. A. Lebel's Lottery.

The city of Kalamazoo, Mich., is indebted to Rev. Father J. A. Lebel, pastor of the congregation of St. Augustine, for a magnificent church, which has been at last completed owing to the untiring zeal and energetic labors of its pastor. A lottery consisting of five lots of land, containing 40 acres, and a Prize Bazar, have been organized for the purpose of paying off the remaining indebtedness of the church. Ceremonies of a highly interesting character will commence on July 4th, prox., and continue the whole week. Saturday evening, July 10, has been fixed for the drawing of the lottery, and circulars have been sent to friends and other persons who may feel interested in the good enterprise. We hope that the popularity which Rev. Father Lebel enjoys in his own city, and the kind assistance of his numerous friends, will fill his desires by bestowing on him many gold crowns in this world.

*Price of admission tickets.*—Family season ticket for the whole week, entitling the purchaser to five chances on the five lots of land, \$5 00. Single season ticket for the whole week, entitling the purchaser to two chances on the five lots of land, \$2 50. Single ticket for one admission only, entitling the purchaser to one chance on the five lots of land, \$1 25.

All communications should be addressed to John Ryan, Secretary, P. O. Box 610, Kalamazoo, Mich.

THE CATALOGUE will be printed on tinted paper with new types and will be ready within four weeks.

THE "Irish West" is the name of a Catholic paper published in Cincinnati, Ohio, by B. Farrel & Co. We heartily wish the success of the new paper issued especially for the Irish of the West. Such a paper should be largely patronized.

## SAINT MARY'S ACADEMY.

ST. MARY'S ACADEMY, June 14, '69.

### Table of Honor, Sr.

Misses L. McNamarra, C. Bertrand, W. Corby, N. Walton, M. Chouteau, C. Davenport, T. Vanhorn, B. Gardiner, T. Lafferty, M. Lassen, E. Henry, M. Cochrane.

Honorable Mention, Sr.

*Graduating Class*:—Misses L. and L. Tong, K. Livingston, A. Ewing, E. Crouch, K. Cunnea, M. Twoomey. *First Senior Class*:—Misses J. Hinds, A. Carmody, A. Cunnea, A. Radin, E. Kirwin, E. Ewing, M. Carraher, A. D'Arcy, M. Alexander, A. Mulhall, M. Claffey, G. Arrington. *Second Senior Class*:—Misses M. Edwards, K. Medill, R. Rettig, C. Foote, E. Lindsay, L. English, A. Bryson, A. Carpenter, N. Leoni, E. Carr, N. Thomson, N. Wilder, L. Chouteau, K. Carpenter, L. Chamberlain, K. Young, A. Sturgis, M. Neil, E. Rogers, E. Livingston, L. Leoni, A. Walker, M. Kirwin. *Third Senior Class*:—Misses M. Tuberty, E. Williams, E. Ruger, J. Hoyne, M. Sherland, S. Beebe, R. Joslin, A. Dunlap, M. Dillon, A. C. McKinney, L. Marshall, M. Murphy. *First Preparatory Class*:—Misses K. Robinson, S. O'Brien, M. Foote, E. Darst, E. Martin, J. Wade, F. Woolman. *Second Preparatory Class*:—Misses C. Edwards, M. O'Toole, K. O'Toole, J. Davis, K. Zell, M. Vanhorn, M. Minor, J. Denney, L. Blaizy, K. Moore, N. Greer, L. Dutchur. *Third Preparatory Class*:—Misses C. Hoerber, M. Coffey, A. Matthews, I. Beyers, J. Davis, E. Whitfield, F. Fox, R. Hoerber, M. Rollman, L. Sprochphle, J. Falvey.

French.

*First Class*:—A. Carmody, L. and L. Young, K. Livingston, Z. Selby. *Second Class*:—M. Sherland, M. Alexander, K. Carpenter, K. Young, A. Mulhall, M. Carraher.

Tables of Honor, Jr.

Misses Ida Wilder, M. Letorneau, B. Meyers, J. Walton, A. Robson, B. Wade, B. Wilson, R. Leoni, A. Longley, M. Reynolds and B. Frensdorf.

Honorable Mention, Jr.

*Second Preparatory Class*:—Misses N. Gross, L. Neil, S. Hoover, L. Jones, A. Clark. *Third Preparatory Class*:—Misses L. Macfarlans, H. Hoover, L. Thomson, L. and M. McNamara. *First Junior Class*:—E. and H. Price, A. Longley. *Second Junior Class*:—M. Randall, C. and N. Henry.

Shortest Line! Quickest Time!

PENNSYLVANIA CENTRAL.  
Double Track Railroad.

Pittsburgh, Fort Wayne and Chicago.

On and after January 1, 1869, the 9:00 P. M. Train from Chicago arrives in New York at 11:00 A. M. the second day, *2 1/4 hours in advance of any other route*; with corresponding reduction to Boston, Philadelphia, Baltimore and Washington.

The 4:30 P. M. Train from Chicago arrives in New York at 6:15 the second morning, *1 1/4 hours in advance of any other line*. This Train has an elegant Silver Palace Car running through between Chicago, Philadelphia and New York without change!

The 8:00 A. M. Train from Chicago arrives in New York at 7:00 the second evening, with Silver Palace Cars attached! Through between Chicago and New York *without change!* *3 1/2 hours in advance of any other route*, and in time to make connection for Boston. No other Line offers this advantage.

Special Train on Saturday afternoon with Silver Palace Car attached.

Trains from principal Western towns which connect with the Saturday evening Train from Chicago and Fort Wayne, and Sunday morning Train from Crete, run through on Sunday without delay, arriving in New York, Philadelphia, Baltimore and Washington City, *hours in advance of all Rival Lines!* Fares always as low as the lowest route East!

T. L. KIMBALL,

Gen. West. Pass. Ag't, Chicago.

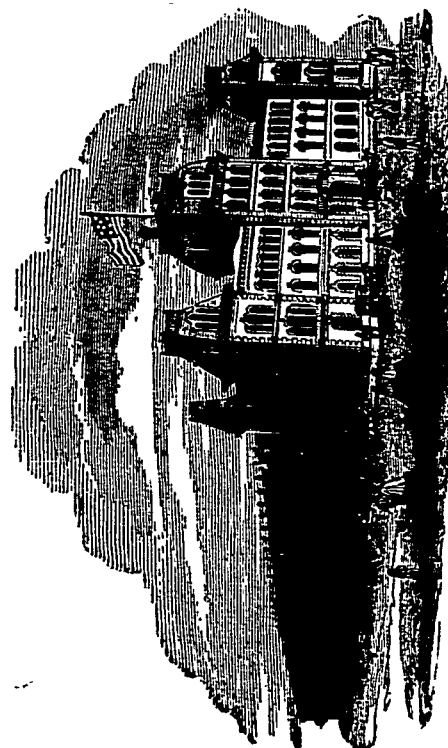
JOHN GRAHAM,

Emigrant Ag't, 141 Madison St., Chicago.

JOHN McDONALD, New York.

mch61t

M. S. & N. I. RAILROAD.



GOING EAST:			
Leave South Bend,	8:47 a. m.	Arrive at Toledo,	p. m.
"	"	"	p. m.
"	"	"	a. m.
"	"	"	a. m.

GOING WEST:			
Leave South Bend,	5:17 a. m.	Arrive at Chicago,	a. m.
"	4:51 p. m.	"	p. m.
"	4:00 p. m.	"	p. m.
"	2:50 a. m.	Arrive at Laporte,	a. m.